(14)

David Borge/

borne in Holland/ a very Blas-
phemer of our Mediator Iesu Christ/ of his
Lyfe/ and damnable Heresi/ wh[illegible]
come to light/ thre years after
his death/ in the year of our
[illegible]de M·D·LIX.

SET FORTH BY THE REVERENDT FATHER IN
God, Governor of the Vniuersite of the cytie of Basel, throwe the Defyre
of the honorable Counsell of the same cytie, for to warne all good people
frome suche abominable poysen, and now newly transl[illegible] of Latyne
into Englishe. Anno [illegible]

1 Corinth· XI·

For ther must be euen heresies amonge you/ that
they which are perfect amōge you might be knowē.

BRITISH MUSEUM

TO THE HONO
rable and worshipful Lordes
and Councelers of the Cytie of Basel/

mercy and peace from God the father and our Lorde Iesu Christ.

IF so be that the peoples hartes and mindes wear as Socrates dyd desyr, that theyr hartes myght be opē, wherby a man myght see, euen as through a glas, then the poor innocent people shold not be deceyued, wherby the good myght be knowen and haue the prayse, and the other myght be rewarded, accordinge to theyr hartes and meaninges but yt hath pleased the Father of heauen otherwyse, as the Prophet doth saye, that the lorde only doth search, the hartes and inwarde partes of man, and agayn the harte of man is noughty and onsearchable, therfor the honorable lordes haue don godly and wysely, for tho cause the matter to be tryed out; for to warne al good harted people from this abominable errour. which wee haue with al diligens sought out of Dauid Gorges bokes, and haue lerned of al his doinges from the beginninge of his fyrst cominge to Basel, till this day, which wee haue wrytten in this lytell boke, wher in we wold desyr your honorable lordshyps iudgemēt, for from the beginninge that God created heauē and erth, hath ther ben Heresis, as we finde writtē in dyuers places of Gods holy scriptuers, but such an Heretike was neuer heard of, since the cominge of our sauyour Christ Iesu. This deceauer Dauid Gorge, was a man to all mens iudgement, of an honest and godly conuersation, and went in shepes clothinge, and was the ranckest heretike that euer God put lyff in. The Lorde of his goodnes may wel suffre suche abominable blasphemers to raygne for a tyme, but the lord hath set them vpō a

slippery place, and theyr fall is sodenly, as we do reade Psal. XXXVII. Vnicked doers shal be rooted out, but they that pacienthy abyde the Lorde, shal enherit the lande, suffre yet a lytel whyle, and the vngodly shalbe clene gone: thou shalte loke after his place, and he shalbe awaye. Agayne Psalm. XXXVII. I my selfe haue sene the vngodly in great power and florishing lyke a green bay tree: but whan I went by, loe he was gone: I sought hym, but he coulde no where be founde, euen so we haue seen our selfs, by this abominable heretike Dauid Gorge, that he hath bin had in great reputation amonge al men in our Cytie, that no man would haue thought but honestie, and hath ben the damnableſt heretike that euer was heard of, as your honorable lordeſhips shal hear her after, the lorde of his goodnes kepe and defende vs from all suche and his lyke, and esende vs his Gospel freely to be preached amonge vs,

Amen.

Iour honorable lordeships obediēt at al tymes, the Gouener and master of the Vniuersite of Basel.

THE STORI OF
Dauid Gorge/a very Blas-phemer of our redemer Iesu Christ/ borne in Holland in the towne of Selfft.

DAVID GORGE BORNE IN the towne of Selfft in Holland/ and afterward chaunged his name and named him selfe Jhon of Bridges/ whē he almost had dwelleth XL. years in the Lowe countre of Soutche lande/ and had taught his Heresy al the lowe countre about/ Is in the year of out lord God M. D. XLIII. in the beginninge of April/ yourned toward Basel in Zwitslande/ with some of his acquayntaunce & other of his kinnesmen/ and beinge ther for a season/ made him selfe acquaynted and inquiringe earnstly how al the matter did stande about Basel.

When as he had now a ful onderstādinge and persuerence/ dyd lyke it very wel/ dyde begin to make his playnt to some of the towne/ and sayd that he was banished out off his natyse countre for the worde of God/ and was fayn to fley from place to place/ and had no abeydinge place for to tarrye. And desyred most hartely/ yf it wear possible that he myght get a dwellinge place amonge them.

As now some of the towne dyd hear his playnt & moninges they were taken with compassion / and went with him to the honorable lordes of the Citie to whom he dyd make a lamentable petition & said / that he had no beydinge / wherfore he desyred thē for the loue of God and his sone Jesus sake / that they wolde take him for a poor subdiect and a dweller of the Cytie / and in so doinge / they should knowe that thei dyd God hye serues. With suche lamētable and other like wordes / wher with the Magistrates wear taken with cōpassion & gaue him this answer / that they would deney ther Cytie to no honest mā / stranger or other / so they wear honest men / and of a true Religion / and so he mygbt fetche his wyfe / housbold and childeren / with other of his acquaynted friendes / whē so euer it should please God and him. How should the honorable Lordes haue gyuē any other answer / for they haue euer ben saueurable to straungers. For he was a man to loke vpon / of an honest and sober conuersation / with manerly and gentle wordes / his apariel was accordinge with al his cōpagnions / that wear ther presentli with him / so that no man by al outward seinges / coulde iudge but honeste / but the harte and minde I do committe to the iudgement of God.

When as Saund Gorge had now the good will of the honorable lordes of the Cytie / and of dyuers honest men more / is he come to Basel with his wyf and whole howsholde / and with certayn of his acquayntance more / and so incontenent after / he is gone

gone to the honorable lordes of the Citie with al his compagniens / & so they wear al made free men and cytezens of the Cytie of Basel. When as now they haue taken ther owght / after the maner and custom of Basel. Dauid Gorge named him selfe Jhon of Bridges / whear as he was named before Dauid Gorge / by his Heretikal secte / in al the lowe contre of Southslande.

Dauid Gorge with al his compagniens / wear made free men and cytezens of the Cytie of Basel / In the year of our Lorde God M. D. XLIII. the XXV. day of August.

When as now Dauid Gorge was setteled in the Cytie of Basel / his behauiour was very honestly / to al mennes iudgemēt / he was good to the poor / he visited the sicke / he was a mā of a sober coūtenance / with a fayr flattering tongue / and in continuens of tyme / he bought him selfe a howse in the Cytie / and before the Cytie a Castle / and maried out his childeren very honestly / so gote him many frendes in our cytie / wher by he was had in great estimacion in al our town / that no mā coulde thinke other wyse by him than a man of a good seal and of a true Religion / and handeled his Heresi and knauery so nimble with al men / & caused some to saye he was this man / & some to saye he was that mā / wher through he was taken for an honorable man / / and agayne thorowe his honorable howskepinge / and other plates and Jurels / the whiche he brought some with him / and dayly dyd coin to him out of the lowe con-

tre

tre/through his damnable sect and Heresi/so that we toke him to be some great man of landes/or an other great marchandt that had occupyde in dyuers countres by his seruants/whereby that he had gottē suche great Ryches/but now his knauery is come to light/It is wel knowen after what sorte he hath gottē his great goodes/with dyuers writinges and other noughti errours/which he sent in the lowe cōtre/and made the poor people to beleue/that whyt was black/and so dronck the innocent blood/wher by he robbed the poor people both of soule and goodes/as ye shal reade more playnly her after.

Rom. XVI. They that are suche serue not the lorde Iesu christ but theyr owne bellyes and with faire speche ād flatteringe, deceaue the hartes of the simpele.

The deceauer kept his mater and errour so preuie and nimble about our countre/for all he hath dwelleth this xi. yeares amonge vs/we could neuer hear of any about our quarters/that was infected with any of his heresis/God be praysed/agayne as we do vnderstande/he woulde not suffre his Heresis to be tought about vs/for fear he shold be aspyed of his knauery. And yet at lenght his owne housholde dyde beginne to doubte of his errour/namely his sonne in lawe his doughters husbonde.

When as Saund Gorge heardē that his sonne in lawe dyde begin to fall in doubte of his Doctryn/he commaunded that he shoulde come to hym/as nowe his sonne in lawe was come before him/he inquyred of him with gentle and fryendly wordes/yf he dyd doubte in suche a playn doctryn/and yf he

dyde

dyde not knowe that he was the right Dauid/ whi-
che was sent from God and shoulde restore agayne
the kingdom of Israel & buylde vp agayn the Ta-
bernacle of Jacob in those latter dayes with many
and sundry Scuelis wordes more / whiche are to
longe to rehearse. Wherupon the sonne in lawe an-
swered stoutly and with a good stomacke/ and sayd
that the restoringe of the kingdom of Israel / and
all other Propheeys of Dauid and all other Pro
phetes/ was fulfilled and finnished by our sauyour
Christ Jesu/ and that he dyde knowe of none other
restorer of the kingdom of Israel/ he wear then cal-
led Dauid or other/ vpon whiche answer/ Dauid
Gorge was very wroth and angrey/ & thretened his
sonne in lawe very soer / yf so be that he wouldenot
goe from his opynion and meaninge.

When as nowe some of theyr acquayntance and
kinred dyde heat of the diuersite that was betwen
Dauid Gorge and his sonne in lawe / they wear a
feard that the matter woulde be worser at lenght/
wherby theyr errour and knauery might be a spyed/
so they went to the sonne in lawe and desyred hym
gently that he woulde come ones agayn to dispute
of the matter/ and so through the desyre of his kin-
nesmē and other of his acquaintance/ they are mete
agayn in a certayn corner or place/ wher as they ha-
ue had a great reasenynge of theyr fauls bokes and
Heresi / & in speciall of a boke named the Wonder
boke / wher in is conteyneth one Artycle after an o-
ther / of Dauid Gorges damnable secte & Heresi.

The wonder boke was of Dauid Gor-

ges owne inuentiō, a boke of most damnable ād Deuelis errour.

As they now haue hadde great reaseninge amonge them selfes/ hauinge great discorde & stryfe amonge them/ so that they coulde not agree / Dauid Gorge made his answer and sayde / yf he had written ony thinge in his boke/ which was to heye of vnderstandinge for thē they should cōmit it to God of whom it was come/ Vpon whych answer they are parted makyng no greamēt at al/ but that euery mā sholde kepe his religion and be contented. From that tyme forth/ the sonne in lawe dyd not onely refrayn theyr company /but also with dyuers wrytinges / & iourned him selfe wher as he dyd know of any that wear infected with any of Dauid Gorges Heresis/ and so tourned them agayn to the true docteryn of our sauyour Christ Jesu / the Sonne of the lyuinge God/ borne of the Virgin Mary.

The tourninge of his sonne in lawe / Dauid Gorge might wel haue taken it for a waerninge of God/ that God woulde suffre suche opene blasphemi no lenger/ Psal. L. This thou doest/ whyle I holde my tongue and thinkest me to be euen suche one as thy selfe/ but I wil reproue the / and set my selfe against the/ for he dissembleth before my face/ so longe till his abhominable synne be founde oute/ as you shal hear gentle reader how wonderful that God shewed hym selfe sodenly.

Dauid Gorge had standinge in the Cytie of Basel two houses / the one of them was destroyed with Godes waether / lychteninge and thonder /

and

and agayn he had buylded a lytle before a house of pleasur in his gardyn/whiche was borned with all that was in it/and thyrdely/in his owne dwellinge house/fell one of the loftes downe vpō a soden/ and within a whyle after fel his wyf syckz is departed this worlde/z incōtenēt after fel he syck hym selfe/z so departed Dauid Gorge who most blasphemyously tokevpō him to be mor thē our sauiour Jesu/ In the year of our lorde God a M.D.LVI. the XVI. day of August/and was buried in the parisch churche of saint Lenards/as the maner is to burie an honorable man to Basel/euen as he was taken for at that tyme/when he was buried/folowed behinde the coerse/ First of al his sonne/his sonnes wyfes/ and theyr housholde seruaunts/with dyuers honest man of our towne more.

So the Lorde of his goodnes/hath not onely delyuered our towne of Basel/ from that abominable blasphemer of God/but also defended his congregation and churche frome that damnable poyson/ God be prayed therfore/and his knauery was a[illegible]yed incontinent after.

As soone as his disciples hearde that he was deade they toke no smal thought/for their belefe was that he should not haue departed the worlde/and yet they wear in a good hoope/ that he shoulde haue rysen agayn/as they say that he had promised thē/ that he would ryse agayn within thre yeares after his death/ and so fulfill all his formar promyses/and agayn ther wear some of his disciples dyd begin to doubte

The blasphemer said true that he sholde rise again within thre years, for he was digged vp agayne within tyo

year and a halfe, and was borned.

in his doctryn/whē as he was yet a lyue/to whom it was a great strengereninge/whē thei dyd see that al his doctryn was but knauery/so that one of them wente to an other & searched out his doctryn agayn with al diligens/so that most of them dyd vtterly renounce al doctryn that was not agreable to the doctryn of our sauyour Christ Jesu/& other some woulde not be persuaded as yet/but sayd thei would be glade to dispute of the matter agayne/vpon an other tyme conuenient/and ther wear other some amonge them/that had not as yet the right knowlege of the fenym/that was in Dauid Gorges doctryn/of them it is come out by a lytle and lytle/so that most of them began to saye/that he which had falsly named hym selfe Jhon of Bridges/and afterward was called Jhon of Binningen/which name he had by the Castle which he had bought before the cytie of Basell/that he was the right Dauid Gorge/the veryest Blasphemer of our sauyour Jesu Christ that euer was heard of/which would make of him selfe a kinge and Christ/agaynst the great dishonour of our sauyour Christ Jesu.

When as now the Lordes and counselers of the cytie dyde hear/what a straunge noyse ther went in theyr cytie/they held a counsell to gether how thei might best handle in such a wiaghti matter/and howe they might best brynge the matter to light/so through an earnst seall/that they bare to Godes true Religion/& agayne to auoyde the sclaundre of theyr cytie/the Counsel thoughted good

good for to commaunde al Dauid Gorges houſ holde & other of his acquayntaunce/ for to come to the hal of Iuſtice/ namely mans perſons/ which was don in the yeare of our lorde God, M.D.LIX. the xiij. daye of Marche.

They weare not by ād by called here tike knaue, as the blood gredy papiſtes do moſt comenly vſe: but fatherly intreated.

As ſone as they are come to the Hall/ they are fatherly intreated and ſpoken with al/ & are demaunded of/ yf they dyd knowe & had in remēbraūce how they dyd come for a certayn yeares paſt/ out of theyr father lande/ & after what ſorte that they had made theyr petition at that tyme/ and howe that they had prayed with moſt lamentable petitions/ to the honorable Counſel/ for God and his holy wordes ſake/ that they ſhoulde take you for cytyzens and dwellers of the town/ which petition the honorable counſell hath not denyed you/ but with all theyr hartes haue graunted you by and by/ taking you to be ſuche men euen as you dyd profeſſe to be at that tyme/ but now the Counſel is otherwyſe certyfyed of you/ namely/ that you ſhould be baniſſhed out of your cōtre/ for the hereſy of Dauid Gorge/ and the whiche hereſy you ſhould be infected with all at this daye/ & ſo haue kept your ſelfes amonge our cytezens/ onder the preatēte of a godly ſeal. Therfore we demaunde of you al/ to gyue vs a true anſwer/ vpon al ſuche artycles/ as we ſhal rehearſe vnto you/ and in ſhewinge of the trueth/ you ſhalbe fatherly and mercyfully intreated.

Fyrſt of all the Counſell inquyred of them/ yf that their fathers name/ which named him ſelfe at

his fyrst cominge to Basel Iohn of Bridges/now lately was called Iohn of Binningen/whiche name he had by the Castle/which he had bought before the towne/yf that his right name was Iohn of Bridges or no. And secondely/yf euer he had tought openlye or preuely/and what his doctryne was/that he had tought. And thyrdely for what intent that they dyde come out of theyr countre at fyrst.

Wherupon som of thē made theyr answer that they wear fled out of theyr countre for the worde of God/and so came to Basel/because they might liue with a free conscience/and for to folowe the true doctryn of our sauyour Christ Jesu. Therfore yf the honorable lordes would laye any other secte to theyr charge/they should not take thē for to be suche kinde of men/and as for theyr fathers ore fryndes name they neuer knewe that euer he was called otherwyse/then he was called in this Cytie/and yf euer he had taught openly or preuely/they could nothing tell of it/but that he had dyuers times instructed his folkes at home/but none otherwyse thē opēly was taught in the congregacion of Basel. And agayn dyde many tymes cōmande them to go to the sarmon/and to leade an honest and godly conuersaciō. When as the Counsell had heard theyr answer/they wear cōmanded to go asyde a lytle/& incontinent they wear called agayn/one after an other/and wear demaūded agayne that they shoulde tell the trought/& so told

told them that they wear to gentle intreated / that they shoulde go into pryson tyll that they had learned further of the matter / for it was no small matter to loke to / and so in the meane tyme the lordes haue gotten them a certayne honest men of the towne that wear fit for suche a porpose / with a notary or wryter / and gaue them a commandement / that they shoulde goo vpon a sodayne in theyr houses / and in the Castle wher as Dauid Gorge had dwelled a fore tyme / and searche out all bokes and letters / that wear contayninge of any of Dauid Gorges opynion ore Religion / and brynge them to the Hall of Justyce.

So those men that had this commandement / haue done as they wear commanded / and went vpon a sodayne in theyr houses / & founde a great nombre / bothe of bokes and letters / with a counterfeat of Dauid Gorges owne parson / whiche he had caused to be made him selfe / by his lyfe tyme / and so delyuered them to the Counsels handes / euen as they wear commanded.

When as now the Consell had receaued those afore named bokes and letters / they haue delyuered them / to the Doctours and masters of the Vniuersite of Basel / and gaue them a commandement that they should loke out / al such articles / as wear agaynst the doctryn of our sauyour Christ Jesu / and so to delyuer thē agayn to the Coūsels handes / whiche they afore named Doctours haue done with al diligence / lokinge out al such artycles as wear against

the

the Cristen fayth/and so delyuered them agayne to the Counsell.

As sone as nowe the counsell had a right vnderstandinge of Saund Gorges errour/they are further gone in hande with the matter/and haue taken vij. Lordes of the cytie of Basel/which are Judges of lyfe and death/after the custome and lawe of Basell/and haue sent them into pryson for to examine the prysoners agayne/ when as nowe the prysoners wear reasoned withall agayn/ haue most of them answered euen as they had done before/ & some of them dyde a lytle beginne to fayl in their answer/ as sone as it was perceaued/ thei wear farther gone in hande withal/ & wear straytly examened agayn/ to tel the trought/ & in tellinge of the trought/ they shoulde be honestly intreated/ vpō which demaunde dyde some of them declare playnly/ that he which of late had ben called Jhon of Bridges/ & afterwarde was named Jhon of Binningen/ that he was the right Saund Gorge/ of whom was come suche incōuenience in the lowe partes of Southeland/ but as for the Artyceles that wear layde to theyr charge/ thei made answer that they had neuer heard suche of theyr father/ nor had neuer reade them in none of his bokes/ and yf that they had read any suche/ they had no vnderstandinge in them/ and so vtterly renounced them for Deuelis bercst which was come out of Hell/ and not out of Heauē/ but yf thei had erred in any other poynte/ they would be glad to be instructed/ with Goddes holy worde.

which be artycles of a damnable errour as you shal yet hear gentle Reader.

And

And so amonge them all was one that had ben Dauid Gorges a special frende/dyd opēly professe that he had ben infected with those Artycles and heresies. But as sone as he had onderstandinge by the grace of God he dyde vtterly renounce them/ for blasphemious heresy agaynst our sauyour Christ Jesu/ and so dyde as yet and euer woulde do by the grace of God. And ther wear some amonge them/ that had knowen Dauid Gorge but onely to Basel/ they toke it vpon theyr conscience/ that they neuer had hearde suche doctryn or learninge of him. And so dyd vtterly damne it for Blasphemious heresy agaynst God and his sonne Jesu Christ.

When as now the vij. Judges had this reasonable answere of the prysoners/ they are gone to the counsell/ & haue tolde them one after an other/ what answer the prysoners had made them. As now the counsell had the right knowledge of the prysoners/ that yf they had erred in any poynt/ they woulde be most glad to be instructed/ with Godes holy worde & othersome dyde vtterly renounce all Dauid Gorges doctryn for damnable poyson.

So continētly the Counsel dyde sende to them into pryson/ a certayne Godly preachers/ and other godly learned men with two of the counsel/ the whiche shoulde hear theyr fayth/ and for to instruct thē agayne with Godes holy worde/ and the true doctryn of our sauyour Iesu Christ/ whiche the afore named preachers haue done with all diligence. And haue christēly demaunded of

them theyr fayth in the presence of two of the counsell of the cytie.

Wher vpō the prysoners answered/ euen as they had answered before to the vii. Judges. Namely that thei dyd renounce al such articles/ as wear founde or wrytte in any of Dauid gorges bokes/ and dyd vtterly damne it for damnable heresy/ which was far fromē the trueth of God/ and dyde onely stande in the fayth of our lorde Jesu Christ/ whiche openly and playnlye was taught in the congregation and churche of Basel. When as now the honorable counsell wear fully persuaded of the men/ they wear in doubte yf any of the woemen myght be infected with any of those heresies. And so in lykemāner they haue sent the preatchers at home to theyr wyfes/ for to instruct thēalso with the worde of God. So fyrst of all the preatchers dyde reade vnto them/ the articles that wear foūde out of Dauid gorges bokes/ and layde thē harde to theyr charge/ that they shoul debe infected with all/ wher vpon the wyfes made theyr answer/ with mutche lamentable wypinge/ that they had neuer heard of suche a doctryn/ & that they dyd knowe of none other doctryn/ but that was taught in the churche of Basel/ wherin they woulde continue by the grace of our lorde Jesu Christ/ and so desyred with mutche lamentation to be good to theyr housbondes/ whom they dyde commite to the mercy of God/ and to the honorable Counsell.

So in the meane tyme as those thinges wear longe a doinge/ the people made a great glamber

mēt in the town/ & euery mā marueiled ſoer/ what ther ſhould come of the matter/ & what ende that the lawe woulde make of ſuche a ſtrange rumore.

As it nowe came to the counſels eares/ what a glamberment ther went a brode in the cytie/ they haue taken good aduyſement/ howe they might beſt handele in the matter/ and that no man ſhoulde ſaye that the counſell woulde handle any thinge/ but that ſhoulde be Godly and Chriſtenly/ and for to avoyde all inconuenience and the ſclaundre of theyr towne. They haue taken the artycles and other wrytinges/ the whiche wear taken out of Dauid gorges bokes/ & delyuered thē to the Doctours of the vniuerſite/ & to other godly learned mē/ that they ſhould geue ther ſentence vpō them. So the cleargy and other godly men dyd come together vpon the xxvj. daye of Aprill/ & ther one of them dyde reade all the artycles of Dauid gorges wrytinges/ amonge thē all/ that euery man might heat & vnderſtande wher by that they might geue theyr Judgement vpō the matter. Wher vpō they are all agreed with one conſent/ & haue condemned all Dauid gorges bokes & wrytinges/ for blaſphemious hereſy/ which as is againſt God & our redemer Jeſu Chriſt/ & in no kinde a wyeſe to be ſuffred amōge a criſten cōgregation.

When as now the ludgemēt was paſt vpō Dauid gorges bokes/ wherby the coūſel was fully certified of al the matter/ thei are fyrſt gone in hand with the priſoners/ & afterwarde with Dauid gor-

ges dead corpus / as ye shal yet hear. As now the coũsel had a right onderstãding of the prisoners / how that some of them dyd neuer know of none of Dauid Gorges doctryn / and some yf they had erred in any poynt / they wouldè be glad to be instructed with the worde of God / and so generally they vtterly renounced all Dauid Gorges blasphemious doctryn / they wear all lete out of pryson vpon these condicions folowinge.

i. First of al that thei should bye no maner of goodes nor landes before the cytie of Basell.

ij. Secondly / that yf any of theyr kinnesmẽ dyd come to them out of the lowe countrey / that they shoulde not harber nor lodge them / but bringe them in a comman hostes house.

iij. Thyrdely that they should kepe none of Dauid gorges bokes in their houses written or printed / nor no bokes that wear printed in the lowe contrey / cõcearninge the fayth / but bringe them to the coũsels handes.

iiij. That they shoulde in no kinde of wyse / wryte letters or sende letters / agaynst the doctryne of out sauyour Christ Jesu / and that they should set theyr childern to scoule / here to Basel / or elles with other godly men / to learne them to fear God and to kepe his holy lawe.

v. That they shoulde not mary one with an other / of ani that wear ther present / or with any that shoulde com here after out of the lowe countre / & that thei shoulde kepe none of theyr countrey saruantes / frõ

that

that tyme forth/ but ſeruantes of that countrey.

vj. And agayne yf ther dyde chanche to come a paymente into the towne/ that euery one of them ſhould paye/ after theyr habylite/ euen as other true cytizens and ſubiectes dyde.

vij. And fynallye that they ſhould come/ vpon a daye apoynted/ in the great church or munſter/ with theyr wyfes and whole houſholde/ and ſo openly declare theyr cõſcience and fayth/ before the whole cõgregacion/ wher as they ſhould openly profeſſe/ that all Dauid gorges doctryne/ wear moſte abominable hereſy and blaſphemy agaynſte the honor of God/ and his ſonne Jeſu Chriſt/ and ſo to deſier the mercy of God and forgyuenes of the whole congregacion/ and in ſo doinge they ſhoulde be taken as membres of Chriſt/ and be receaued agayne in the congregacion of Godes people.

As now they haue promyſed by theyr conſcience/ to kepe and fulfill all ſuche articles/ afore named/ they be all lete out of pryſon/ for to go at home to theyr wyfes agayn/ Wher vpon the pryſoners haue geuin moſt harty thankes/ for the fatherly mercye ſhewed vnto them.

Within two dayes after/ namely the xiij. daye of Maye/ dyde the chyfe Iudge ſit vpon Dauid Gorges dead corpus/ vpõ his bokes and letters/ & other articles cõtayned in them/ ſo a ſpeach man other playner in the lawe ordayned ther to/ after the manner and cuſtom of Baſel made his playnt and ſayde.

Howe that Dauid Gorge for a certayne yeares a goe/dyde come to Basell/ onder the colloure of a godly seale/ Wherby he made his playnte/ that he was fayne to flye frome place to place/ for the worde of God and the true Relygion of Jesu Christ/ whiche your honorable Lordeshipes shall knowe/ that it is euydently proued/ to be the contrarye by bokes of his owne handy wrytinges/ that it was for a damnable Secte made by him selfe/ for whiche secte not a smal nombre/ bothe of men and women be put to death in the lowe partes of Doutche lande/ & in speciall his owne mother/ & so dwellynge amonge vs onder the collour of a good Christian/ not leeuinge his heresy to the bowre of his death.

And agayne at his fyrst cominge to Basell/ he named hym selfe John of Bridges. And it is euidently knowen that his right name was called Dauid Gorge. Wherby the damnable secte is named to this day Dauid Gorges secte/ as it is well aproued by his owne handy wrytinges/ by the godly and learned Doctours of the cytie of Basell/ and with other damnable Artycles more.

Therfore Speachman or playner desyred to knowe howe Dauid Gorges doctryn and learninge shoulde be taken.

Wher vpon the chyefe Judge made answere/ For abominable blasphemy agaynst God/ and in no wyse to be suffred amonge Christen people/ but that al his bokes wher so euer they might be founde and them that wear ther presente/ wrytinges and

other

other ſhoulde be delyuered to the hange man and bornned.

Whenas nowe ſuche a ſentence was geuin by the chyef Iudge/ the playner demanded agayne/ what ſhoulde be done with Dauid Gorges pictuer/ whiche was founde in his houſe/ and agayn with Dauid Gorges dead corpus/ the whiche lay buryed in ſaint Leonards church/ amonge other chriſtiaens/ that wear departed in the faythe of Chriſt.

Vpon whiche demande the chyef Judge anſweted/ and ſayde/ ſeinge that he had ben a deceauer of Chriſtian people/ and a leter of Godes trueth/ that he was not worthi to lye buried amonge other Chriſtianes/ but that he ſhoulde be digged vp agayne and caryed of the hangeman without the Stone gate/ vpon the comman place of Execution/ with his pictuer and his bokes and ſo to be bornned/ euen as he ſhoulde haue ben/ yf he had ben alyue/ accordinge to the Imperiall lawe.

Moreouer the Speachman demanded agayn/ what ſhoulde become of his goodes.

Wherupō the chyef Judge made anſwer againe and ſayde/ ſeinge that his body and his bokes be condemned for blaſphemious hereſi and damnable doctryn agaynſt the honor of God/ his goodes ſhal be ferfyted to the cytie of Baſell/ all that is remayning within the cytie/ and wher ſo euer he hath any/ within the Romiſche kingdome/ ſo the Judges haue all agreed with one conſent/ and haue geuin a ge-

neral

ueral Judgement/ vpon Dauid gorge and all his damnable doctryn and blasphemious learninge.

Whervpon the playner inquyred agayne, and sayd/ yf that any man shoulde chaunche to medle or speake agaynst this formare Iudgemēt geuen.

The chyef Judge made answer hym selfe with a lowde out crye/ and sayde/ yf any man chaunce to medle/ or speake agaynst this formare Judgement geuin/ shall be condemned in all poyntes/ euen as Dauid gorge hym selfe.

Nowe this fynished/ Dauid gorge was digged vp agayn/ & caryed without the Stone gate/ vpon the commē place of execution/ with his pictuer & all his bokes and wrytinges/ amonge which bokes was one named the Wonder boke/ whiche he had writen with his owne hande/ and had caused to be printed/ and sente them a brode in dyuers places. So Dauid gorge was lade vpon a Scafholde made for the noence/ and his cheist broke vpe/ that euery man might see/ and as yet know him/ because of his ialowe baerde/ and he had vpon his heade a black velwite night cape/ lyned with rede/ and a garlande of rosemarie vpon his heade/ with a fayre cosshine onder his heade/ & a chambelete cote vpon his back/ and was couered with a fayre linnen clogbt/ euen as the costum is/ to burye a gentle man in theyr coūtrie/ and yet his father was but a player/ & he hym selfe a glaece wryter.

Euen as you haue heard gentle reader was Dauid Gorge borned/ two year and a halfe after his death

death, and so cleane rooted out of the cytie of Basell/ with all his Deuelis bokes/ who toke vpon him to be more then our sauyour Christ/ as you shall yet hear, at whoes borninge rane no small nombre of people/ that one would haue thought ther had ben scante so many in the cytie/ but it was euery man wonder/ to see that suche a man shoulde be digged vp agayne/ so longe after his death for to be bornned. For he was a man that had ben taken for a godly and honest man in all our cytie. But God of his goodnes defende our cytie/ and all Christian cyties/ frome suche crafty wolues in shepes clothinge.

So wee maye hear dyuers tymes good people/ that many come in suche errours/ yf they kepe not them selfes backe with the fear of God/ euē as with a brydle. For this Dauid Gorge was a man of no learninge/ but his owne mother tongue/ & yet hath wrytten dyuers errours beyonde all trueth and reason/ in his owne countrie language/ as you may as yet reade those that haue any of his bokes. Therfor lete vs folowe the counsell of saint Paull/ who doth saye/ Be not caryed about with dyuers and straunge learninge/ for it is a good thinge that the hart be stablysshed with grace/ and not with pried/ that we be not caste out of Heauen with Lucifer/ the father of all pried.

Now you shal hear gentle reader/ what a godly

ende was made/with the reſt of Dauid Gorges company:

So nowe a daye apoynted for them of Saund Gorges acquayntãce that they ſhould declare theyr conſcience before the hole cõgregacion/eueri Paſtor of the churches of Baſell/and lykewyſe the Paſtors within the dioces of Baſel/they wear commanded that they ſhould warne their pariſhners/ the Sonday before/that they ſhould come the thuyſday after/in the great church or minſter/wher as thee ſhold hear a godly exhortation/agaynſt all Deuelis errours. Vpon which warninge reſorted a great nombre of people/in to the great churche/in ſo muche that the churche was ſcante able to holde them. And lykewyſe them of the companie or ſecte of Dauid Gorge/ came into the churche/ in the morninge by tymes/to the nombre of xxx. parſones/ ſo that they wear all there/ ſaue one woman/ whiche was not wel at eaſe. Now the people being aſſembled together in the name of Jeſu Chriſt/ the Paſtor made a godly ſarmon/of the good Shepeherd and ſayd.

Ioannis X. Verely verely I ſaye vnto you/he that entreth not by the dore in the ſhepes fold/but clymmeth vp in ſome other waye/ theſame is a theſe and a robber. But he that goeth in by the dore/is the ſhepeherde of the ſhepe/to hym the porter openeth/and the ſhepe hear his voyce/and he called his owne ſhepe by name/and leaded them out. And when he hath ſente forth his own ſhepe he goeth

goeth before them/and the ſhepe folowe hym/ for they knowe his voyce. A ſtraunger they will not folow/but they flye from hym/for they knowe not the voyce of ſtraungers, &c.

So the Paſtor made an ende of his ſarmon and ſayd a godly prayer/ & the people ſonge the C xxv. Pſalme/and ſo made an ende. The ſarmō finiſhed/ the Paſtor went downe into the body of the churche/ whear as they do miniſtre the ſupper of our Lorde/ſo in the preſence of a godly man/a counſeler of the cytie/a man of an honeſt behauyour/ and of a good Jugement/ whiche was apoynted of the Counſell/as a witnes bearer/in ſuche a godly matter/as ther ſhoulde be handeled in the preſence of God & the whole congregaciō. Nowe callinge the of Dauid Gorges acquayntāce or ſecte/ oneafter an other by theyr names/ the Paſtor dyd bidt hē to go to the ſupper of our Lorde/ which the afore named haue done withe all reuerence. Wherby the Paſtor dyde ſee/ that none taried behinde/ ſaue one womā as is aforenamed/ whiche was not wel at eaſe.

Immediatly the Paſtor torned hym ſelfe to the whole congregacion/ and ſayde/ Deerly beloued in Chriſt/ knowinge that wee owght to take nothinge in hande/ but with dilygent prayere to God the Father of Heauen. Therfore I ſhall deſyre for the loue of God/ that you wolt praye with an earneſt mynde and harte/ euē as our ſauyour Chriſt hath taught vs/ ſayinge/ what you aſke my father in my name/ he woll ondoubtedly geue it vnto vs/

wher throwe God may sende his holy sperit amõge vs/ and call them home agayne that haue ben in any errour/ and leaue ninety and nyne in the wyldersse and goe after that whiche is lost/ vntil he fynde it/ and when he hath founde it/ brynge it home agayne to his shepe stale. Wherby we may be made one people/ and haue one shepeherd/ that is Christ.

So the people fell mekely vpõ theyr knees/ and made an earnest prayer to God the father/ for our lord Iesus Christ sake/ that God of his goodnes woulde tourne agayne theyr bretheren to the right fayth of our lorde Iesu Christ.

The prayer nowe fynished/ the Pastour made a godly exhortacion to the Elders of the churche/ and tolde them theyr duytie/ that they wear bounde by the lawe of God/ to take hede that no wolues dyde entre amonge Gods flocke. Wherfore the Prophet Esaie doth cal thẽ Nutricios/ that is/ to say maentayners and defenders of the churche/ and not to be neglygent in suche a godly offyce/ for the people of God hath many sundrye enemyes/ as they shoulde hear and see/ by a certayn men and women/ whiche stode ther present/ ⁊ wear infected with a damnable errour/ as neuer was heard of/ whear for that daye was apoynted/ by the honorable counsell of the cytie of Basell/ that euery man shoulde take hede/ what ther shoulde be handeled/ in the presence of God ⁊ the whole congregaciõ/ wherby they myght be waerned from such damnable poyson and fenim.

And

And for whiche errour / the honorable counsell haue taken no small payne / for to bringe the matter to lyght / as they shoulde hear by open confession / before the whole congregaciō therfore willed them and the whole congregacion to take dyligent hede.

Nowe gentle reader you shall hear of a damnable errour / as neuer was heard of / sinse the cominge of our sauyour Christ Iesu / as it is founde out of the bokes of his owne handy wryttinges / which is well aproued by the Vniuersite of Basel / so that Dauid Gorge toke vpō hym / more lyker to be a God then a creatuer of Gods makinge / agaynst all reason and agaynst all scriptures. God of his mercy defende his poor flocke from suche Deuils, Amen.

1. Fyrst of all Dauid Gorge doth say / that all doctryne taught by Moyses / and by all other Prophetes / and by Christ him selfe & his Apostles / shulde not be sufficient to saluacion / but onely doctryne to kepe the people in a good ordre & at a good staye / till the cominge of Dauid Gorge / so that only his doctryne was able to saue all those / that put theyr trust in hym.

2. Secondly he doth say that he is the right Christ and Messias / the welbeloued sonne of the Father / wherin the Father hath a delyte / and not borne out a the flesshe / but out the holy Goost / and the spirit of Christ / whiche was gyuen hym of the Father / wherby he doth saye / that when Christ was come to no-

1. Corint. 3. No man can lay anyother foundacion, then whiche is layde, euē Christ Iesus

thinge/ accordinge to the fleshe/ that his spyrit was taken from him/ and kept in a corner at the Fathers apoyntement/ onknowen to all saintes/ till the comminge of Dauid Gorge/ and so geuyn vnto hym.

3 Also he doth saye/ that he should sete vp the true house of Dauid/ and the childerē Leui/ nameli those that put theyr trust in hym & folowe his doctryn/ wherby he doth saye/ that he shall rayse vp the Tabernacle of God thorowe the spirite of Christ/ whiche was geuyn hym of the Father/ not thorowe the crosse and sufferance/ euen as the other Christ hath done/ but thorowe mekenes and loue.

4 Again he doth say/ that he had power to saue/ or to damne/ or to pardō offenses/ or to kepe thē/ till the day of Judgement/ whē he shold iudge the worlde.

5 And that Christ was sente in the fleshe/ because he should teache his doctryn to thē that wear without knowledge/ & so instituted his holy Sacramentes/ to kepe the people cuē as childerē/ in a good order till the comminge of Dauid gorge/ which shold bring to light/ the right knowledge of God to all people.

6 For to certifye suche sayinges/ he doth mistake som places of scripture/ as tho that Christ and his Apostles doctryn wear nothinge/ but that all shulde be fynished throwe hym/ as is founde almost in all his wrytinges.

7 For to conclude his errour he doth saye/ yf so be that Christes and his Apostles doctryne/ had ben the true churche/ it had not ben destroyed agayne/ as Christ doth saye hym selfe/ that agaynste the true

churche

churche the gates of Hell shall not prevale/ wherby he doth saye/ that it is well knowen that Anticrist hath rooted out / the doctryne of Christ/ and his Apostoles/ whyche he doth mean by the Pope/ & the Sea of Rome/ so that his whole meaninge is/ that the doctryne of Christ & his Apostoles is not sufficient/ but that onely the doctryne is sufficient/ which Dauid Gorge doth bringe to knowledge.

8 Moreouer he doth say that he is more thē John a Baptist/ or any saint that euer was before. Wherto he doth take Christ to witnes/ wher our sauyour Christ doth saye that the least in the kingdome of Heauen is/ more then John a Baptist. The same Dauid Gorge doth say/ is meant by hym/ that his kingdome is a heauenly kingdome/ wher to he doth saye that he is not onelye more then John a Baptist/ but Christ/ whiche was fleshely boren of a woman/ and so was anoynted to Christ.

9 Agayn he doth say/ who so euer speaketh a word agaynst the Father/ it shalbe forgeuin hym/ and he that speaketh a worde against the Sonne/ it shalbe forgeuin him/ as Christ doth saye him selfe / but he that speaketh a word against the holy Goost/ it shal neuer be forginē him/ in this world nor in the world to come/ whiche Dauid Gorge dothe saye is ment by hym/ that who so euer speaketh a worde agaynst hym/ it shall neuer be forgynē/ with dyuers errours more/ taking vpō him to be better then our redemer Jesu Christ.

10 Also he doth say that the bonde of matrimonie is fre/

is free/and that no man is bounde to maryage. And lyke wyse the byrthe of chylderen/ shoulde be commen namely those that be borne a newe throwe the spyrite of Dauid Gorge.

Those Artycles as you haue heard/ dyde the Pastor reade before the whole congregacion/ whiche wear founde out of Dauid Gorges bokes/ and thei wear openly read when Dauid Gorge was condemned for a ketter and for a blasphemer of our sauyour Christ/ all though ther be dyuers errours more foūde in his bokes/ but with these fewe/ wher throwe we woulde haue warned the gentle reader/ and al other good people/ from suche a damnable doctryne.

When as the Pastor had nowe read those Artycles afore named vnto the whole congregacion/ The Pastor inquyred of them of the Sect of Dauid Gorge/ yf they had vnderstande all suche Artycles afore named/ wher vpon they haue answered yea/ and that they had vnderstande them very well.

So the Pastor sayde agayne/ it shoulde not nede/ that any godly men ther present in the congregacion/ shoulde gyue any forther Judgement in the matter/ but that they thē selfes shoulde declare theyr conscience. Moreouer the Pastor inquyred of euery one of them seuerally/ yf they dyde beleue in any of those afore named Artycles/ or in all of them/ or in any poynt that was agreable to that damnable fenim/ & tolde them that they shoulde declare theyr

conſcience freely/and not lye/for they dyd not onely lye before the congregaciō/but before God and the holy Gooſt/whiche is a ſinne neuer to be forgeuin/ therfore they ſhould ſpeake nothinge agaynſt theyr conſcience/but yf ther wear any amonge them that dyde doubte in any of thoſe afore named Artycles/ wherby thei might haue any affection to ani of thē/ they ſhoulde declare their fayth openly/and then the Paſtor with other of his brotheren/ woulde be moſt glad to inſtruct them with Gods holy worde/ for they were not thoſe that ſought their deſtructiō/ but theyr welfare/and for to bringe them agayne to the true doctryn of our ſauyour Chriſt Jeſu/and ſo tolde them ſecondly/that they ſhould take hede/that they dyde not ſpeake for to pleaſe mē/but for to pleaſe God/& then undoubtedly/ God woulde be a mercyfull father vnto them.

Wherupon they haue made theyr anſwer/that all ſuche Artycles as they had heard of Dauid gorges doctryne/wear open blaſphemy agaynſt our ſauyour Chriſte Jeſu/ and far wyed frome the truethe of God/whiche they dyd proteſt before God and his congregacion/from the bottom of theyr hartes/ſuche an anſwer they made one after an other/euen as they wear demanded of/ and other ſome dyde ſaye/ that they had renounced ſuche Artycles for a great whyle agoo/and therfore yf they had errede in any poynt as they dyde knowe they had done/ they deſyred of God and of his congregacion forgeuenes.

As this was made an ende of/the Paſtor rehear-

sed vnto thē of the secte/the Christian artycles of the fayth/wher as the pastor did set against/the open blasphemy of Dauid Gorges errour.

I beleue in God the Father almighty, maker of heauen and earth.

1 Fyrst of al yf thei did beleue that ther is no more but one God/ eternall/ infinite / vnmesurable/ incomprehensible and inuisible/ one in substance/ and thre in parson/ Father/ Son and holy Goost/ who by his almighty power and wysdome/ hath not only of nothinge created heauen and earth and al thinges therin contayned / and man after his owne Image/ that he might ūr hym be glorified/ but also by his fatherly prouidence/ gouerneth / mayntayneth/ and preserueth the same accordinge to the purpose of his will.

And in Iesus Christe his onely sonne, our lorde.

2 Moreouer if thei did beleue & cōfesse Jesus Christ the only sauyour & Messias/ the onli sonne of God/ wher in the father hath a delyte / who being equall with God/ made him selfe of no reputacion/ but toke on him the shape of a seruāt/ & become man in all thinges lyke vnto vs / sinne excepte/ to assure vs of mercy & forgyuenes / for when through our father Adams transgression/ we were becomen childeren of perdition / ther was no meanes to bringe vs frome that yoke of sinne and damnacion / but only Jesus Christ our lorde.

Therfore it is dānable that Dauid Gorge dyd saye agaynst all scriptueres / that he was the right Christ & Messias / wherin the father had a delyte wherby he is acursed of Godes congregacion / euen as Antichrist.

3 If they dyd beleue/that when the fulues of time was comen/was conceiued by the power of the holy Goost/and borne of the virgin Marie/& that the same Jesus Christ/was fasioned in the virgins wombe/takinge veri substance and manhode of her/that he ther by might become the seed of Dauid/euen as the prophetes had before signifyed/& yet not withstandinge al this was wrogbt/by the secrete power of the holy Goost/without the company of man.

whiche was conceiued by the holy Goost, borne of the virgyn Marie.

4 Agayne yf they dyd beleue/that he came downe in this worlde/euen as a chyef kinge and Preest/an Ambassadour of God his father/to declare at large his fathers will/and to finisbe all Reuelations and Prophetes/and so preached in earth the Gospell of saluacion/till at lenght by tyrannye of the Priestes. He was giltles condemned vnder Pontius Pilate/the President of Jurie/wherby he suffered the paine that was due to vs/that we might be ther by delyuered. And so was most sclaunderously hanged on the crosse/betwixt two theues/as a notorious trespasser/whoes name is Jesus of Nazareth

Suffered vnder Pontius Pilate, was crucified dead and buried.

Therfore it is blasphemy agaynst our sauyour Christ/wher as Dauid Gorge doth say that our sauy our Christus doctryne is not sufficient/but only doctryn to kepe the people eue as childere.

5 Moreouer yf they dyde beleue/that the same Jesus of Nazareth suffered death without compulsion/and offered vp hym selfe as the onely sacrifice to purge the sinnes of all the worlde with moste

cruell death/ feelinge in him selfe the angre and seuere Iudgement of God / euen as yf he had ben in the extreme tormentes of Hell and therfore cryed with a lowde voyce/ Oy God my God / why hast thou forsaken me? So that all other sacryfices for sinne are blasphemous and derogate from the sufficiencie herof. And yf they dyde beleue also/that vpon this foundaciō of the crosse of Christ / the true church of Israel is buylded / wherby that we are bounde to follow the steppes of our master Christ / it is ynoughe for the disciple to be as his master is / & the seruaunt be as his lorde is/yf they haue called the lorde of the house Beelzebub / howe muche more them of his housholde. Agayn he that taketh not his crosse and foloweth after me/is not mete for me / & as the true apostle Paull doth saye / All them that woull lyue godly in Christ Jesu/shall suffre persecutiō/ therfore it is damnable blasphemy/that Dauid gorge doth saye / that the true churche of God / shalbe without persecution in this lyfe / namely those that haue the spyrite of Dauid gorge.

He descended into hell

Matthe X.

6 Also yf thei dyd beleue that the same Jesus Christ whiche was crucifyed and buryed / is tysen agayne the thyrd day/ from death to lyfe/ wher in he shewed that he had gotten the victorie / of death and sinne/ & that throwe his resurrexiō he swallowed vp death. He broke a sondre the chaynes of the Deuil & finally destroyed al his power/ so that our saviour Christ is not come to nothinge/ accordinge to the flesshe/ as Dauid Gorge hath most antichristenly blaspe-

The thirde daye he rose agayn from death.

blasphemed agaynst all scriptueres.

7 Yf they did beleue also/that after his resurrexiō/ he remayned amonge vs fourty dayes/ & then ascended into Heauen/ to enlarge thesame kingdome by the aboundant power of his spyrite/ by whome we are moste assured of his contynuall intercession to wardes God the father for vs/ and although he be in Heauē/as touching his corporall presence/ wher the Father hath nowe set hym on his right hande/ committinge vnto hym the administracion of all thynges/ as well in Heauen aboue/as in the earth benethe/yet is he present with vs his membres/euen to the ende of the worlde/ in preseruinge and gouerninge vs with his effectuall power/ whyche power Dauid gorge can haue in no wyse/as he most blasphemyously hath taken vpon hym/ agaynste all trueth.

He ascended into heauen, and sitteth at the right hand of God the father almighty.

8 Agayn yf they dyde beleue/ that thesame Jesus our redemer the sonne of the lyuinge God/shal come to iudge the quicke and the dead/ and will come in thesame visible forme/in the which he asceded with an vnspeakable maiestie/power/and cōpagnie/ to separate the lambes frome the goates/ the electe frō the reprobate/so that none/ wheter he be alyue then or dead before/ shall escape his iudgement/wher as Dauid Gorge shall come hym selfe & geue a compt & receaue a strayth iudgement/ for all he hath most damnably taken vpon hym the iudgement of all men.

From thense he shal come to iudge the quicke and deade.

9 Moreouer yf they dyde beleue/ the holy Goost

I Beleue in the holy Ghoost.

to be God equall with the Father and the Sonne/ who regenerateth and sanctyfieth vs/ruleth & gyu-deth vs into all trueth/persuadingemost assuredly in our consciences/that we be the childeren of God. bretheren to Jesus Christ/ and fellowe heyres with hym of lyfe euerlastinge. So that by this meanes we receyue all those giftes and benefytes/ whiche be offered vnto vs by Christ our sauyour. Also yf thei dyd knowledge/that it is a sinne in the holy Goost/ when one wilfully and peruerstly/ speaketh agaynst the true veryte of God/and that it is no sinne in the holy Goost. When one speaketh agaynst the spirite of Dauid gorge/euin as he hath faslyed/against the holy spirite of God.

The holy catholike churche, the Communion of saints

10 Yf they dyde beleue also/that there is a Catholyke churche/wherof Christ/whyche was crucyfyed is the head/and that those/whom God hath chosen he iustifyeth and reformeth vnto holynes and innocency of lyfe/to make his glorie to shyne in them/ And also our sauyoure Christe hath sanctifyed his churche/whiche he redemed to the ende it myght be glorious/and without spot/so that airy other would take vpon hym the office of our redeiuer Christe/ shalbe accursed of Godes people/euen as a spirite of Antichrist.

The forgyuenes of sinnes.

11 Lykewyse yf they dyde beleue/that no man can receyue forgyuenesse of hys synnes/ vnlesse hee bee ioyned in the felowshyp of Godes people/ and soo contynue in the vnite of Christes bodye/ euen too the ende lyke a true membes of his chur-

che

che/wherin standeth onely remission of sinnes/pur-
chased with Christes blood. Wherfore seinge Da-
uid Gorge dyde take vpon hym to pardon offences/
it shall be taken fore the dammableſt Heresy that
euer was.

12 Agayne yf they dyde beleue in the Rysinge a- Math. xxiiij
gayne of the bodye. When the Sonne of man shall
apeare in Heauen/and come downe in the clowdes/
of Heauen/ with power and great glorie/ and he
shall sende his angels with the great voyce of a trō-
pet/and they shal gather together his chosen/ fronne
the four windes/and from the one ende of the world
to the other/and all they whiche be dead before that
tyme/shall then take their own bodyes agayn vnto
them/howbeit they shall be of an other sorte/that
is/ they shalbe no more subiect to death ore corrup-
cion. And yet not withstandinge they shal be of the
selfe same nature and substance euen as befor/ and
suche as shal then remayn alyue/ God will rayse thē
vp maruelously/and sodaynly change their bodyes
in the twinkelinge of an eye/ as well the wicked as
the faythful/but the wicked shal ryse to euerlasting
death and damnacion/ & the faythful to euerlasting
ioye and saluacion.

The resurrectiō of the body, and lyfe euerlastinge, Amē.

Moreouer yf they dyde beleue/ that the holy spi-
rite of our sauyour Christe Jesu hath lyghtened
our hartes/ and made vs able to vnderstande Go-
des will/ and not kept in a corner at the fathers ap-
poyntement/til the cominge of Dauid Gorge/ eue
as Dauid Gorge hath most blasphemously/ lyed
agaynst

agaynst the holy spiryte of Jesus Christ.

And yf they dyde beleue that God our Heauenly father hath instituted the holy bonde of Matrymony in Paradis / and afterwarde throughe the lawe / whiche God gaue vnto Moyses / & agayne through our sauyour Christ hym selfe / where as he doth saye / I saye vnto you / who so euer put awaye his wyfe / except it be for fornication / causeth her to be an aduouterer / and also wedlocke is to be had in honor amonge all men / and the bed undefyled. For whorekepers and aduoutereres God will iudge / wherby you do hear that it is damnable blasphemy / that Dauid Gorge dyde saye that the bonde of Matrimony / and the byrth of chylderen wear free / to all those that had the spyrite of Dauid Gorge.

Matthew V.

Hebre. XIII

And fynally / yf they would be contented / to followe all suche Articles / as was declared vnto the / and also the doctryn which openly and playnly was taught in the congregacion of Basell / and so to receaue it faythfully / as the true doctryn of our lorde Jesu Christ / as vndoubtedly it is.

As now the Pastor had rehearsed to them of the Secte / all those artycles aforenamed / with dyuers godly instructions more / he inquyred of them yf they had a good vnderstandinge in all poyntes / euen as was declared vnto them.

Wherupon they haue answered yea / they had vnderstande it very well. So the Pastor desyred them / that they / shoulde take a good remembraunce /

ore

or euer they made answer / because they shoulde answer nothinge / but that they dyde meane from the bottom of theyr hartes / for the beliefe of the heart iustifyeth / and to confesse with the mouth / saueth a man / and so tolde them secondely / and prayed them most hartely / that they should hyed nothinge from hym / but declare theyr conscience freely. For yf ther wear any thinge / wher in they might doubte / he would be most glad / to geue them godly instructiõs ynoughe / so one amonge them all made answer and sayd / that he dyde beleue and protest from the bottõ of his harte / before God and his holy congregaciõ that all aforenamed Artycles rehearsed by the Pastor / is the right foundacion / and the true doctryne of our lord Jesu / and throwe which belefe he trusted in God to be saued at the daye of iudgement / and so they answered one after an other / an other amonge them toke it very hye & vpon his conscience / that he neuer beleued otherwyse / and whereby he dyde say / yf any mã should beleue otherwise / he wear no Christẽ.

Wher vpõ the Pastor said agan / seyinge you haue now vtterly renounced / & damned all Dauid Gorges doctryn / and haue professed agayn the true religion of our redemer Jesu Christ / it shalbe nedefull / also knowinge your selfes / that out of this damnable doctryn / this churche and other godly congregaciõs / hath ben sore offended & lete from the trueth of God. And agayn thre of you haue openly professed / that you haue ben infected with this errour / & other four of you throw acquaintance & frindship / Ther-

for I wol desyr of you to fall mekely vpō your knees & so desyre God our heauenly father / for our lorde Jesus Christ sake / who is our only aduocat to God the father forgyuenes for all your formar faultes / & pray also hartely that the lorde of his goodnes wol geue you grace to folowe the fayth whych yon haue professed. And lykewyse you shal desyre also / forgyuenes of the whole congregacion of God / that you maye be receaued agayn in the felowshyp of Godes people / and so contynue to the ende / lyke true membres of Christes churche.

Incontynent they fel all mekely vpō theyr knees and prayed dyligently with one accorde / to God the father / for our lorde Jesus Christes sake / who desyreth not the death of a sinner / but that he shall lyue and be cōuerted. And so they prayed most earnestly to God our heauēly father to pardon theyr trespasses / & to call them hom again / euen as the lost sonne / for they had sinned before God and against his congregacion / therfore they desyred of the congregaciō to forgyue them / and helpe to bear with theyr weakines / wherin the might haue gone a straye / . And lykewyse they desyred of the Elders of the churche / to forgyue them / and moreouer that thei would praye for thē / that they might be grounded vpō the fayth of Christ to the ende of theyr lyues.

Theyr prayers made an ende / the Pastor sayde vnto them that they should be in no doubte / so thei had prayed with a penitent and faythfull harte / but that the doore of the mercye a God dyde stande

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opene vnto them/in so muche as they dyde desyre/ with earnest repentance/to be knitt agayne into the feloweshyp of Christes churche/ moreouer tolde them/ that they shoulde make a promisse into the Lordes hande/a Counseler of the cytie/whiche was ther present/by the faith of our lorde Jesue Christ/ that they woulde frome that daye forth/ folowe the doctryne whyche they had professed before the whole congregacion/&so receaue it for the true Religion of God & our lorde Jesus Christ/& helpe to sete it forth to the glorie of our redemer Christe/ Wherby all false doctryne/myght be rooted oute/ and in speciall/ that dammable fenim of Dauid Borge/also yf they dyde knowe as yet/ any wrytinges/wherin might be founde any of his errours that it myght come to knowledge.

Lykewyse yf thei did know of any that might be infected with any of Dauid Borges doctryne/ it wear thē here at Basel or elles wher that thei should warn thē of that dānable fenim wherby thei might bringe them agayn to the ryght knowledg of God. Therfore thei should take hede/for what thei did promises thei wear bound to kepe it/cuē as yf thei had made a vowe to God/for yf they shoulde be foūde onfaythful in any of these aformamed promysses/they might well beleue suerlye that the plagues of God/ should neuer go frō thē/but if thei did fulfil all such promyses/ then undoubtedly Godes mercy shoulde be alwayes towarde thē/ vpō this profession & promises that you haue made/ whiche I trust you haue confessed frō the bottō of your harte/ I absolue you

from all your sinnes/ & after this lyfe the lyfe euerlastinge/ in the name of the onchangeable Treenite the Father and the Sonne and the holy Goost/ and so I receyue you agayn in the vnite of Christes churche/ in his name/ who hath founded his church/ with his owne bloud.

Moreouer the Pastor shewed them/ that they should not be forgetfull/ but remembre how godly & mercyfull they had ben handeled with/ all the same daye/ wherfore they wear bounde to gyue God the Father/ for our lorde Jesu Christes sake/ most harty thankes/ and the honorable Counsell of the cytie Lykewyse the whole congregacion of this church of Basell/ also to the Elders & minesters/ because that they had shewed al Christen loue vnto them. Agayn the Pastor dyde warne them/ that they should take hede/ that from hensforth/ they should with all diligence folow the worde of God/ and the holy Sacramētes euen as Christ had instituted them/ and that they should praye with an earnest mind/ that God of his goodnes throwe the mercy of Christ/ woulde defende and kepe them from all fals errours/ & brynge them in the waye of trueth to the honor and glorie of his holy name/ wherby that Satā might not brynge them in any sinne by vncleanes of lyuinge/ euen as we haue seen many in our tyme/ that assone as they had the knowledge of Gods will/ and wear tourned from all superstition & other noughty errours/ they dyd gyue thē selfes to a filthy lyfe/ wherby they dyd forgete the grace of God whiche was openeth vnto thē. Wherfore the Pastor did pray thē

again to take hede/ ⁊ that thei shold leade an honest and godly conuersacion/ and to auoyde all droncke-nis and all other noughtiqualites/ that they might make a good rekeninge/ when as the Father of the housholde dyde come.

And fynally the Pastor torned hym selfe/ to the whole congregacion/ ⁊ sayd/ Deerly beloued in the Lorde/ I trust in God that you haue hearde what here is handeled this daye with our brotheren/ which stande here present/ which is done in mãner and for-me/ euen as Christ dyd commande vnto his church. Therfore you shall not take it for a newe fanggeled thynge/ but for a godly and Christen instruction/ wherfore I do trust in God/ that you haue not only with all diligence heard/ but that you woll know all so therby what you ought to do/ knowinge that we are all made of one earth ⁊ asshes/ and that the De-uil goeth about lyke a rãpinge Lyon whom he maie deuour/ and in speciall amonge the childerẽ of God. Therfore lete vs folowe the counsell of our sauyour Christ/ who doth say/ waetche and praye/ that you fall not into temptaciõ/ euẽ as I haue shewed vnto our bretheren. I woulde to God that you shoulde re-membre euẽ the same/ because you might laye away all sinnes/ and kepe your selues to the puer and holy worde of God. Wherby that our Heauenly father for our Lorde Jesu Christ sake/ might defende and kepe his congregacion and church from all errours/ And also that you might not hardẽ in your sinnes/ for ondoubtedly God doth commẽly plague those/ that when they haue the knowledge of Godes word/

runne ſtil forth without repētance. wherfor I woll deſyre moſte hartely of you al welbeloued in Chriſt/ that you wol take an inſample by our brethrē here preſent/ which haue not onely vtterly damned & renounced all fals errours/ but alſo with moſt diligēt prayer haue profeſſed & receaued with vs the ſyncier & lyuely worde of our redemer Jeſus/ therfore you ſhal not take them for ſtraūgers/ or other noughty membres/ but euen as brothers/ whom you ought to loue/ to ayde/ to helpe at theyr nede. And moreouer to defende thē in Chriſt/ for as ſaint Paul doth ſay/ He that doth ſtande/ let him take hede that he fall not/ that is ſo muche to ſaye/ that he erre not and fall from the trueth. Saint Auſtyn doth ſay/ Neuer to fall is angel lyke and not fleſhly/ but to cōtynue in errour/ is deuelyſh. Wherfore I do truſt in God that you woll folowe from henſforth the doctryn of our ſauyour Chriſt/ who doth cōmande vs one of vs to loue an other/ and then ondoubtedly/ the Lorde woll bleſſe his church and his people with thoſe & other godly inſtructions more/ where with he inſtructed the congregacion/ and then ſayde the Lordes prayer/ with this bleſſinge folowinge.

The grace of our lorde Ieſus Chriſt/ the loue of God/ & the cōmunion of the holy Gooſt/ be with vs all/ ſo be it/ After this the congregacion dyde ſinge the Articles of the fayth and ſo made an ende.

The ende of the Storye of Dauid Gorge.

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The Conclusion.

Louinge brother in God, for the loue of Christ, remember diligently what you haue reade, and marke after what sorte that God of his goodnes doth sowe his mercye amongest vs: warnynge vs daylye of thei false Prophetes, whereof our sauiour Christ Prophesied .xv. hondereth yeares ago and more, saynge ther shall aryse false Christes, and false Prophetes, doynge great myracles and wonders. In so muche that yf it wear possible the very Electe shoulde bee deceaued, but our sauiour Christ hee is the ryght Prophet hee is the Prophet of Promyse who doth keep promyse wyth his Chosen, when hee doth saie suche thynges shal come thei come, Heauen and earth shal passe but my wordes shal not passe away, lykewyse saith Paull did knowe well enoughwhat false Prophetes theyr should aryse in the latter dayes, saynge I am suer of this that after my departinge shall greuous wolues entre in amonge you not sparinge the flock, moreouer of your owne selues shal men aryse speaking peruerse thinges to drawe disciples after them. Note now dearly beloued in Christ yfe all these Prophecies bee not finyshed, for Dauid Gorge doth wryte the Poope to bee Antichrist, and Dauid Gorge him selfe is the abbominabelist false Prophet that euer was heard of, marck whye these two knaues could not agre. The Pope hee would fayn ruele all the earth, aboue Emprall and Kyng. Again takyng vpon him to geue pardons and to pardon offensis so that yffe any man dide holde with our sauiour Christ and would onlye seeke mercye at his handes, the Pope came in lyke a wolfe and deuoured the poor flocke of Christ. Note nou dearly beloued after what sorte Dauid Gorge doth come in for his part hee doth saye that his Kingdome is a heauenly kingdome, and that he hath power to pardone offensis, ore too keepe them till the daie of Iudgemente, soo betweene them both thei woulde make of our redemer Christ no bodie. Therfore good bretheren lete vs all take hede, that wee be not caried aboute wyth euery wyende of docterin, but folowe the true docterin of oure sauiour Christ Iesus, who hath purchased his churche wyth his bloode, that wee bee not found euil seruantes when the Lord shal com, but as our redemer Christ doth warne vs, happy seruantes whom his master when he commeth, shal fyende so doynge. For ondoutedlye wee hear and see dalye wher of our sauiour Christ hath warned vs. Let vs all take hede fore the loue of God, and take tyme while tyme is for tym will awaye.

FINIS.

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The [illegible] to the [illegible]

[illegible] though [illegible] or [illegible] [illegible]

you other [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

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